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He further favors Khan-minyeh as the site for Capernaum. The most elaborate portion of the work very properly concerns Jerusalem and its environs, and is easily the most valuable part of the book, doubtless because Professor Stewart has at his disposal the work of the Palestine Exploration Fund. On less important questions, as the location of Cana, his work will be of no aid to those at all acquainted with the literature of the subject. One could wish, indeed, that he had more fully treated Galilee as a whole. It is perhaps inevitable that handbooks should assume a certain dogmatic tone, but few other scholars, probably, would have dismissed the whole question of the Bethsaidas in half a page, or have stated so certainly that there were two. The chief general criticism to be passed upon the book is one which would perhaps have to be passed upon any book covering so many detailed points: in many places it is superficial. At the same time, so far as it goes in its discussions, it seems to be generally trustworthy, and at all events it stands today as the best small volume upon the geography of the Holy Land.

S. M.

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**The History of the Devil and the Idea of Evil** from the Earliest Times to the Present Day. By DR. PAUL CARUS. Chicago: The Open Court Publishing Co., 1900. Pp. xvi + 496. \$6.

In all that concerns the outward make-up of a book this volume is admirable. The type is clear; the illustrations are well printed; the paper is thin, strong, and opaque; the margins are wide; the book is easily handled, and altogether a delight to the eye. In respect to the contents, however, one's judgment is sorely tried. On the one hand, the abundance of useful illustrations is highly commendable; the material gathered is in most instances from good sources and wisely selected; there is a full index. But in the arrangement of his material the author has shown so little skill, and the frequent digressions into fields far remote from the theme are so trying, that the reader seeking for history and not encyclopædia is in despair. More than that, the author has no first-hand knowledge of most of the fields he traverses, and falls into numerous errors of detail which vex a scholar and tend to cause him to suspect the accuracy of the whole. Add to these deficiencies an extraordinary number of errors in the transcription of proper names ("Hyttites" and "Sampson" are examples) and an unlimited variety of *obiter dicta*, some absurd and others quite unfounded, and it is difficult to come to a conclusion as to the value

of the work. The use of "Christianity" and "Christian" to cover phases of belief and custom which either have to do with the fringes of the Christian system or characterize limited sections of the church in brief epochs of its history is highly unscientific, not to say incorrect. This reaches its undesirable, we had almost said abominable, climax in a full-page picture of tophetic horrors on p. 388 labeled "The Christian Hell." On the whole, the volume must be regarded as a failure to meet the expectations aroused by its title, and finds its value in its collection of materials, out of which the reader must draw his own conclusions often in despite of the author. G. S. G.

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**Word Studies in the New Testament.** By MARVIN R. VINCENT, D.D., Baldwin Professor of Sacred Literature in Union Theological Seminary, New York. Vol. IV: The Thessalonian Epistles, The Epistle to the Galatians, The Pastoral Epistles, The Epistle to the Hebrews. New York: Charles Scribner's Sons, 1900. Pp. 624. \$4.

The present and concluding volume of Professor Vincent's work carries on the general method of its predecessors. It is, strictly speaking, a study in words and not word-studies. That is to say, it is not like the lexicon of Cremer, but is, rather, a commentary in which special attention is given to the words rather than to the general thought of the writing. Such work, if done properly, is of great value, and it would be impossible to say that Professor Vincent has not given a useful volume. We could wish, however, that occasionally he had given his work greater scope. For example, in the epistle to the Galatians it is a little disappointing to find no careful consideration of *διαθήκη*. As one would perhaps expect, a large portion of the volume is given to a consideration of Hebrews. It would be a decided aid to the student if there had been an index prepared to the entire series. As it is now, notwithstanding the careful cross-references of the author, it is necessary to use several indices.

S. M.

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**The Soul of a Christian.** A Study in the Religious Experience. By FRANK GRANGER, D.LIT., M.A. New York: The Macmillan Co., 1900. Pp. xi + 303. \$1.50.

This is one of the three or four volumes recently issued dealing with Christian experience on psychological principles. It differs from Starbuck's *Psychology of Religion* in being more theoretic and in taking